2:Scott G-5 (1870's-1909)1910 AP1 Burma
Burmese AP4

The following recipes and formulae to be repeated
304 during tattooing are taken from a Mandalay tattooer's
789 book :—

For an a-nu se: "I was Kutha Min, I. At the time when Papawadi was my queen, when I routed the kings of all the seven countries who came suing for her hand. Right beautiful was she, fair as the malla flower when it perfumes the forest with its odours. I the great Kutha Yaza."

This is to be repeated seven times at various stages in the operation. Kutha Yaza is the hero of one of the 510 Zats, detailing the previous births of the Lord Buddha.

For an a-hpi se: "Steal gold from the pagodas, fine, bright gold. Refine it in the fire and repeat the magic words in the house, on the lonely path, before the lucky star, at the pagoda; repeat them a thousand times save one. Consecrate the water, draw the circle of the flying galôn. Put it under the left arm, under the right arm. No harm will befall thee, safe and invulnerable."

"A parrot tattooed on the arm will give great favour with princes."

"Take a length of bamboo or of rattan the size of a joint of the merchant's finger, and repeat, pressing your foot against the tha-bye tree, Nat-tha wa-pa, wa-pa nat-tha na. Repeat this seven times and put the joint in your mouth when you are in danger. There is no better the-nat hpi."

● [826] The merchant's finger (let thugywè) is the third—that on which rings are worn. The forefinger is called let-hno. Hno means to hate, but whether this is the meaning or not —as it were "the finger of scorn"—I do not know.

"Repeat sa ba pa wa wa ba pa wa with the tooth of the wild boar in your palm, with the wild boar's ear as you know. Draw the circle with pure red gold. Draw in it a nagā; then draw sideways the figure of a flying lion. Write round it ôm gyu-lu gyu-lu thwa ha ya. Then carry rice, fresh water, betel, tobacco, and le'pet to the pagoda and heap them together. When you have repeated a thousand times the words of the encircling gāta (spell) put it below the skin. But be careful not to give it to the first man who asks for it. It is very powerful." This is another a-hpi se.

Certain stones called amadé, said to be found in the

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757 of the falling of a thunderbolt and finds meteoric stones, has sufficient to set him up as a doctor at once. The scrapings of the stone, among other things, are the best possible ophthalmic medicine. Liquids are very seldom used. There are, however, two schools—the datsayās, or dietists, who trust solely to regulating the patient's food according to the derangement of the elements, which is supposed to cause his disease, and eschew drugs; and the beindawsayās, who rely upon the exhibition of medicines. These last, the druggists, are far more numerous than the dietists. It is a great deal more easy to get a reputation with potent drugs than with a simple regulation of the diet, and accordingly an upstart doctor is always a druggist. The best advisers are those who combine the two systems, but such sensible practitioners are unfortunately few and far between.

822 826 753 Both assert that the human body is composed of four dat, or elements. These are—patawi daht, earth; apaw dat, water; tezaw dat, fire; wayaw dat, air. Akatha, or ether, is sometimes added to these, but the doctors mostly disregard it. Earth constitutes the flesh, bones, hair, intestines, and the like members of a man. Water constitutes the fat, blood, bile, spittle, mucus, etc. Eating, drinking, chewing, and licking come from the fire element. Air produces the six kinds of winds. Any derangement of the equilibrium of these elements makes a man ill, and it is important to know the precise time of a man's birth in order to know in what proportion the dat should be present. 753 Therefore in the case of illness an experienced doctor almost always examines a man's birth certificate before he looks at the sick man himself. Besides the derangement of the elements, diseases may be caused by kan, the influence of the sum of good and bad actions a man has done in past existences. If a man is ill of kan, nothing will cure him but the preponderance of good in his past lives. Again, a man may fall sick through derangement of his seit, or mind; through the influence of the seasons, utu; or, lastly, through food, ahāya. These causes, being laid down as the basis of the diagnosis, naturally do not always lead to the best results in the case of affections which are in any way out of the common run. Even in perfectly evident illnesses, however,

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From infancy an attempt is made to mold the child's features. The ears are pulled outward and the bridge of the nose is pulled upward to prevent a flat nose. A protuberant, prominent forehead is disliked; to prevent it, people play at bumping foreheads with the child. To elongate its neck the child is held under the chin when lifted up from its bath. After being dressed its limbs are pulled straight and it is wrapped around, to insure straight growth. A baby girl's nipples are squeezed to prevent her having a large bosom.

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Naming. It is believed that one's name can influence the course of life events; therefore the name of a child is chosen with care. Burmese personal names normally consist of monosyllables which are chosen in a rather complex manner. The thirty-three characters of the alphabet are traditionally divided into seven groups, each group corresponding to a given day of the week. The first syllable in a personal name begins with a letter which belongs to the group of letters assigned to the particular day of the week on which the child was born. Another syllable begins with a letter belonging to a day that is considered congenial to the day of birth. There is a tendency for the villagers to follow these rules only for the first syllable of the name. The terms in the name stand for qualities of character, physical beauty, various gems, wealth or prosperity. Boys' names usually denote strength, success or brilliance; while grace, beauty, tenderness and various precious stones are the most common meanings of girls' names. A son is never named syllable for syllable after his father, for this is considered disrespectful and an obstruction to each other's prosperity. There is also a tendency to avoid naming children after deceased relatives. Terms indicating large numbers, such as million, sometimes appear in the names of both sexes.

The name of the child is conferred rather informally by means of a feast to which the family invites relatives and friends in the village. Sometimes written invitations are sent on which the name of the child is announced. The feast takes place at home, where the invited guests bring gifts and may see the child. The only ritualized feature of this event is the washing of the child's hair, always done by an elderly person. This may occur, however, before the arrival of the guests.

Because of the significance and influence attributed to the personal name, it may be changed very readily and informally. If it is felt that ill fortune is in the offing, an announcement may be made in the village of the change of one's name.

Childhood nicknames as well as teknonymy are used in the village, but not to the exclusion of use of the personal name.

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Childhood. The children in Tadagale are generally indulged and their existence is more or less carefree, unencumbered by rigid discipline -- apart from inculcation of respect for elders -- until they are of educational age and considered capable of understanding the moral teachings of Buddhism. A male child is valued religiously, for at an early age he will be initiated into the monkhood as a novice. This brings great religious merit to his parents.

Children are valued for the economic help they render. This varies, of course, with family circumstances. But in the ordinary family of Tadagale, sons and daughters help from the age of nine or ten in tending cattle, getting firewood, and winnowing rice. Children are also looked upon as a kind of social insurance for old age.

304 562 178 The custom is dying out today; but, in the villages, the teen-age boy frequently, on the encouragement of their family submit to the tattooing of a small area on the thigh. These decorations seen when the longyis are wrapped high were regarded as essential and those without them were openly criticized.

[751] A second type of tattooing consisting of potent symbols were, as still are, placed on the inner arm, back, or high forehead as a means of magical protection against harm. Snake, knife, cudgel and bullet proof motifs are common. Young girls frequently have the inner arm tattooed with such a charm.

838 826 Homo-sexuals are known as MEIN MA SHA ("woman-half") and are recognised by their effeminate gestures, "pretty" looks and clothing. They frequently wear THANAKHA face powder, tie their longyis in a simple tucked-in fold, and wear jewelry like the women. They are rare in villages but have banded together into a society in Rangoon. They appear to be tolerated but are scorned.

It is believed that individuals known as MEIN-TEE-PON-LAIN-MEIN-PON-LAIN ("Female sex- 2 sexes") exist . These persons are supposed to be alternately a man for one month, and a woman for the following [775] month in a complete process of transformation. Both the MEIN MA SHA and these individuals result from illicit seduction activities in a previous existence - the MEIN MA SHA being the less sinful of the two.

792 291 293 The PONGYI dress consist of orange cotton cloth - one garment being a longyi with a folled tie at the waist; the other a wide band draped as a robe. When begging the PONGYIS have a special arrangement of the robe which wraps the left arm and covers the neck region. The nuns wear a robe garment over a long sleeved KINGYI jacket of the same colour. They are frequently seen with a scarf folded on the head. Both orders carry orange-cloth (lacquered) parasols on long bamboo shafts, a string of beads and large palm leaf fans. The Pongyis carry leather bags suspended on a shoulder strap for personal effects. PONGYI slippers have a square toe, are made of stiff leather with reinforced soles.

[887] Religious women (including old women) wear chocolate coloured HTAMEINS, KINGYIS and carry a PUNK (a narrow scarf 4 of 5 feet in

A village of 2000 persons may have 10 or more doctors. The more successful "move up" to the towns and cities. Most of the medicines are herbs and chemicals including roots, leaves, fruits, berries, salt, and sulphur. Many of the herbs are imported from India. Parts of animals such as crocodile skin, pig and horse droppings are used less frequently. The doctor must be a moral man of good character or the medicine will not be effective. He uses the right index finger "medical finger" to stir the concoctions. The family of the sick person may either prepare the medicine themselves from the doctor's directions or take him's own special preparations. Many cures are effected by regulating diet, and in most cases this plays an important part in the cure. The knowledge which the SAY-SAYA must command is extensive including not only the medic' wisdom of the ages but also the peculiarities of the patient and above all the relationship of the seasons (weather conditions) to the case.

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If one doctor fails to cure, another may be called in after dismissing the first. A keen feeling of rivalry exists between the various doctors and there are no cooperative consultations. Although each prides himself on a specialty the secrets of which he jealously guards he feels qualified also to handle any other medical problems. "If two are of the same thoughts, they are enemies" emphasizes the general attitude of competition seen in many other phases of Burmese life. The Burmese doctors are invariably applied to for help first. If this does not succeed modern midicinal facilities are sought. If modern medicine fails it is greatly derided. Maung Maung Than's aunt was ill for a long time and, after consulting many Burmese specialists she was taken to the Rangoon Mission Hospital where her case was diagnosed as advanced breast cancer beyond cure. His uncle, though not a medical man, is recognized as a last resort specialist who when the patient is beyond any other help administers lime juice (ordinarily fatal where fever is involved) in a "do or die" treatment. He is warned off when he appears at a sick house for the risk often does not pay off.

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Illness is frequently caused by supernatural spirits acting either independently or as agents for "black magic" specialists.

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23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
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787 Omens are read from the position of mongoloid spots on the newborn baby's
● 826 body. They are said to represent marks put on in a previous existence and their presence proves the child was then a human being. A blue spot on the foot presages a life of travel. Any marks leading from the right shoulder to the left hip, the line that the royal riband takes, indicate a royal future; today, however, with no royalty in Burmese society, such marks merely forecast a "great" future for the child.

775 A child is constantly watched from the time of birth for signs of whose
826 reincarnation it represents. This is a constant topic in the family conversations. Any disfigurement in a newborn child is regarded as a carry-over of the parents' store of demerit, as well as that of the child, from previous existences. It is regarded with a sense of shame and sorrow.

845 Although multiple births are neither preferred nor desired, they are not looked upon with any marked anxiety nor are there any supernatural means employed to prevent them.

766 In the event of a stillborn baby, the corpse is given special treatment. It is kept in a case, clothed and powdered, and a tray of food is set in front of it every day. It is considered auspicious to care for a stillborn child in this manner: the spirits will guide the parents in their dreams toward the attainment of material prosperity.

751 For the normal baby who survives, a number of things are done by Burmese
854 parents to protect it from malevolent influences. Before it is a month old, a tiger bone is ground on a stone, together with a little water, and mixed with
[825] honey. This is fed to the child to ward off a mysterious infant illness associated
[753] with the tiger. A connection is believed to exist between the tiger and convulsions; some parents place a tiger skin under the mattress of the baby's bed to guard against such illness. A knife placed under the baby's mattress is said to protect against illness in general.

To insure good health and well-being for the child, a white thread over which certain *mantras* have been recited may be given by a Buddhist monk and tied around the baby's wrists. Should a baby be admired by people for its growth, the thread may be left on to neutralize the harm that is believed to result from such expressions.

When the child's umbilical cord has dried and fallen off, it is kept and used
[278] as a medicine for any illness that befalls the child. A little of it is ground up and mixed with water for such purposes.

000 A very close connection is believed to exist between mother and child during

23: Brant & Mi Mi Khaing E, I-5 (1949-1950)1951
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A very close connection is believed to exist between mother and child during 853
the nursing period. Certain observances are necessary. For example, the mother 262
must not eat tomatoes at this time, for they may appear in the baby's stools;
for the same reason, she must abstain from green vegetables. Any falling out of
her hair during the nursing period is said to be caused by bubbles blown into [827]
her by the nursing baby. To prevent the milk supply from drying up, the nursing
mother avoids fruits of astringent quality, such as pomegranates and buds of the
banyan. She must also take care not to allow milk to fall on the floor and dry.

The Burmese baby is weaned very gradually, beginning at the age of nine 862
months to a year in most cases. This is facilitated by the mother's application of
some bitter substance to her breasts.

From infancy an attempt is made to mold the child's features. The ears are 856
pulled outward and the bridge of the nose is pulled upward, to prevent a flat 826
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In the urban centers the tendency nowadays is to follow these rules only for the
first term in the name. The syllables of the name stand for qualities of character,
physical beauty, various gems, wealth or prosperity. Boys' names usually denote
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precious stones are the most common meanings of girls' names. A son is never
named syllable for syllable after his father, for this is considered disrespectful
and an obstruction to each other's prosperity. There is also a tendency to avoid
naming children after deceased relatives. Terms indicating large numbers, such as
million, *lakh* (one hundred thousand), sometimes appear in the names of both
sexes. An interesting contemporary example is the comic strip heroine of a leading
Rangoon daily newspaper, Than Than, literally "Million Million."

The name of the child is rather informally conferred by means of a feast to 553

29: Slater M-4 (no date) 1951 APl Burma
Burmese AP4

779* 775* Nibbāna be reconciled with the Buddhist denial of the soul? If there is no subject, if the apparent subject is analysed away, as seems to be the case in Buddhist psychology, what is there left to realise or attain Nibbāna? Thus Rhys Davids and others have held that the *An-attā* doctrine leaves no logical loophole for any conception of immortality.[61] In this Dialogue, however, U Agga's interpretation of Nibbāna certainly implies a conception of immortality. It is the more interesting because it is based on the definitely Buddhist theory that the individual is, in reality, an aggregate of the *khandhas*.[62] Nor is it suggested by his interrogators in the Dialogue that his view implies any soul-theory — that *bête noir* of Buddhism.[63]

The essential feature of U Agga's interpretation is a distinction between bad, unhealthy *khandhas* and good, healthy *khandhas*.[64] Condemnation of all *khandhas*, good or bad, he remarks to Sumana, recalls "those erring *rishis* of old who detested body and mortified it or who detested mind and stifled it." To deny the persistence of good *khandhas* in Nibbāna implies annihilation.

He leads up to this theory by discussing Sāriputta's statement that Nibbāna is the extinction of lust, ill-will and ignorance. Mere extinction is not Nibbāna, he argues, quoting Buddhaghosa and Dhammapāla. Extinction of corruptions implies ensuing health, and health, to be real, must be "bound up with sound body." Otherwise, health is merely an idea, a notion, a concept. "When a sick child who dreads medicine tells his mother that he is well, his health is (just) lip-health.... So any Nibbānic quality, ... to be real, must be bound up with sound *khandhas*." For confirmation, he quotes a Buddhist writer: "Indeed, because Nibbāna is conceived in dependence upon *khandhas*, it is made known even through our body." After all corruptions are purged, the Nibbāna life is expressed through sound *khandhas*.

This conclusion leads the disputants back to their rival conceptions of the nature of reality. Sumana objects that even sound *khandhas*, 'your

[61] *Dialogues of the Buddha*, Part I, pp. 187 ff.

[772 826] [62] Sentient being is said to be constituted of five *khandhas*, each khandha an aggregate of ultimate elements of bodily form, feeling, perception, mental formations and consciousness. Thus 'Form' (Rūpa) is analysed into 28 attributes. "The 'I' is nothing but a changing combination of physical and psychical phenomena;" cf. Nyanatiloka, *The Word of the Buddha*, p. 4; Tilbe, *Pali Buddhism*, pp. 24, 25.

[63] As the author of this Dialogue describes it elsewhere, "A Reply to Dr. Ross" *J.B.R.S.*, Vol. VIII, Part II, p. 168.

[64] Essentially this was the theory I attempted to elaborate to the Sayādaw in my interview.